

CHRISTMAS IN & OUT:

OR, OUR LORD & SAVIOUR Christs Birth-Day.

To the Reader.

*Good Joshua once ordain'd a Holy-Day,
Because the Sun stood still in Gibcon,
And at his Prayers that the Moon did stay
His course, above the Vaile of Aialon:
And shal not Christians stil give thanks & praise
On th' yearly day our blest redeemer came?
Shall Powder Treasons and thanksgiving dayes
Be still observed in Records of Fame?
Then let not Christs Birth-Day forgotten bee,
Remember him that doth remember thee.*

Thine JOHN TAYLOR.

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Christmas, or Christs Day, or Christs Birth-Day.

IN imitation of my great and glorious Lord and Master (Jesus Christ) in love to them that hate me, I am come to them that love me not. My Almighty Master was, is, and ever will be G O D, from whom nothing was, is, or ever shall be hid; and he did not only know, but commiserate the miseries of his enemies (most miserable mankinde) to whom he had often sent his Patriarks, Prophets, and other Messengers of Peace and prosperity, and how they were, and should be entertained in the world; God knew before, and all Histories of the sacred Volumes, or other Books of Ecclesiasticall Writings will testifie.

And as my good Master did know how coarsely he should be dealt withall (by misbelieving hard hearted Jewes) yet he came on this Day, from whom I have my name of CHRISTMAS, or Christs Day: Even so, I come this 25. of December, though I know I shall be hardly welcome to a great many; yet I am sure that as many as love my Master, will rejoyce to see this Day: But as my surname of Mas, there is much exceptions taken, by some that understand not what Mas, or Christmas meaneth.

I have heard Learned men say, that the word Mas doth signify

signifie some heavy or ponderous thing, as *Massa* is a Wedge of Gold or Iron, or any thing that is pressed or made into a lump of any thick matter of Dough, or Curds, Cheese, or such like; but my firname of Mas is mistaken, for my name is *Christi miss*, or Christ sent, as being sent from God to us this Day. Christ had his Mission, he came not before he was sent (as himselfe said to his Disciples,) "He that believes in you believes in me, and he that believes in me, believes in him that sent me. Here it is plaine that my Master was sent, and as he was sent, so he sent his Apostles, and they gave mission to the succeeding Ministry, and they that were sent went, and none were so bold to intrude into the Ministry without his Mission or Commission of being sent: and so much concerning my name of Christmas.

But I am more properly called *Christs Day*, for he himselfe did honour me with that Name, and though all dayes are his (for as he is God, he is the Antient of Dayes) for whom the Jewes did speak of *ABRAHAM*, Joh. 8. 56. My Master sayd, "Before *ABRAHAM* was, I am, for *ABRAHAM* saw my Day, and rejoyced in it, and was glad. He appointed me to be the peculiar Day of his blessed Birth; he was promised in Paradice, foretold and foreseen by the Patriarks and Prophets; proclaimed by Angels, with "Glory be to God in the highest, peace on Earth, good will towards men, Luk. 11. 32. A Song or Christmas Carrol, of three parts, to God, to Earth, to Men, (Glory, Peace, & Good will) a gracious Comfort sung by celestiall Spirits, Angels, and a multitude of heavenly Souldiers, they sung and rejoyced all for our good, and not for their owne: Then let men sing Psalms and Anthems in Churches, and Hymns and Carols in our Houses, let us give glory to God on high, and he will give us peace below.

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Faith is very cleare sighted, for **ABRAHAM** was more than two thousand yeares before Christ came in the flesh, yet (with the Eye of Faith) he saw Me, he saw my Master and my Masters day, and rejoyced in it; and his rejoycing was approved of, but the Jews which rejoyced not were reprehended. The holy Patriark rejoyced, and Christ allowed it, and he did dislike the unbelieving Jews that rejoyced not. The Jews did not (and do not) observe it, but all Christians did, doe, and will celebrate it and acknowledge it, for no Christian will strike, blot, or scrape Christs Day out of the Kallender.

The Prophet **Isaiah** did write of Christs coming 600 yeares before he came, in these words, "Behold a Virgin shall conceive and beare a Son, and he shall call his name **IMMANUEL**, or **EMANUEL**, **Esay** 8. v. 14.

And again in the 9. Chapter v. 6. "For unto us a Child is borne, and unto us a Son is given: He is born, and unto us a Son is given born of the blessed Virgin his Mother, and given by Almighty God his Father: a Child. *Natus*, a gift *Datus*, Is borne, Is given: The Prophet saies not, was borne and given, but Is, which is ever, in the present Tense, Borne still in the heart, soule, and memory of every Christian. He that Was, and Is, and Is to come, Was borne a Child and is born a Child unto us, Was given a Son, and is given a Son unto us, this Day of my Masters blessed Nativity.

In the second of **S. Luke**, v. 10 11. "Then the Angel said unto them, be not afraid, for behold I bring you glad tidings of great joy which shall be to all the people; a Saviour is born on this Day, Christs Day, Christs Birthday, my day, Christmas day.

The Angel appeared to the Shepheards, and told them newes of a Lamb, "the Lamb of God that taketh away the sin of the World: a Lamb that was come to save all the

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the sheep of Israel that were lost, and lost everlastingly we should have been, had not this blessed Lamb come and redeemed us.

And as he was a Lamb, so likewise he was a Shepherd, the true Shepherd, the chiefe Shepherd, 1 Pet. 5. 4. the good Shepherd, Joh. 10. 11. 14. so we read that his Birth and Birth-day was first made knowne unto Shepherds. Indeed Shepherds were in o lions and contemptible abomination amongst the Idolatrous Egyptians, Gen. 46. 32. So was and is my Master Christs Name and Birth-day to the misbelieving Jewes, miscreant Turke, and Sectarian, Schismaticall, out-side seeming Christians. This day he that was prophecied of to come, did come, and he that was promised is come; an Angell preached at his comming, and Quires and multitudes of blessed Spirits sung, when our Saviour came, who was, is, and ever will be, not only a Saviour, but salvation it selfe.

He was the Word, and the Word was God, and God was the Word. Here God (the Word) was a Childe, a Babe, an Infant; and here the Word was not able to speak a word, Joh. 14. "And the Word was made Flesh, "and dwelt among us, we saw the glory thereof, as the "glory of the onely begotten Son of the Father, full of "Grace and Truth.

God sent his Son this day; note who he was that did send, and what it was that he sent: He sent first to us, that should in all humility have been Petitioners to him; we were enemies to God, to us he had sent often by his Messengers; but this Day he sent his Son, who was and is himselfe.

Therefore let our deserved misery, and Gods undeserved mercy, love and compassion, be thankfully remembered this day, and every day in all places, times, ages, and generations.

This Day, "Mercy and Truth are met together, and
 "Righteousnesse and peace have kissed each other, Truth
 "shall flourish out of the Earth and Righteousnesse hath
 "looked downe from heaven, Psal. 85. Here was a gra-
 cious and happy meeting, here the Lord Chiefe Justice of
 Heaven and Earth, brings Justice, truth, and righteous-
 nesse to judge, and mercy and compassion to save; here
 mercy shewed her selfe a good Mistris to misery: This
 Day he came in clouts that will come in Clouds. "And
 "without controversie great is the Mystery of godliness,
 "which is, God is manifested in the Flesh, justified in the
 "Spirit, seen of Angells, preached to the Gentiles, belie-
 "ved on in the world, and received up in Glory, 1 Tim.
 3. This was a great Mystery indeed; this was the summe
 and substance of all Tropes, Types, Figures, Shadowes,
 Sacrifices, Ceremonies, and the one and onely absolute
 fulfilling and accomplishment of all Prophecies. And in
 the first Chapter to the Hebrewes, verse 1, 2, 3. the Apo-
 stle saith: "And at sundry times, and in divers places,
 "God spake in the old time to our Fathers by the Pro-
 "phets; in these last dayes he hath spoken to us by his
 "Son.

Thus my Master (who had no beginning) did begin
 this day to come and dwell amongst sinfull men; the Son
 of God, the King of Glory came this Day, and this Day
 was the first Day of Christianity to all Christians, and as
 many as have true faith in Christ.

This was he to whom God the Father said, Psal. 2.
 "Thou art my Son, this Day have I begotten thee. And
 this was he that in the same Psalm was prophesied to say,
 "Lo d I will prech thy Law, and declare thy Will. The
 Evangelist S. Luke saith, Chap. 2. Ver. 12, 13. "And this
 "shall be a sign unto you, you shall finde the Babe swad-
 "led and laid in a Cratch, some read it in a Manger. Here
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is to be noted the great humility of my Master, that though he were Lord and maker of all, the first joyfull tydings of his birth was, not brought to Princes and Potentates, or to Scribes, Pharisees, Lawyers, or Doctors; but he was graciously pleased to be first declared to poore and humble Shepherds, and not to be borne in any magnificent or stately Palace, or in the best room in the Inne: No, the Inkeeper had his Chambers filled with Guests more welcome and gainfull then Christ: There was no room for him in the Inne, therefore the Redeemer of mankind had entertainment in a Stable amongst Beasts, swaddled and laid in a Cratch.

Neither would he be borne in any great or glorious City, Jerusalem had not the honour to be graced with the Birth and first presence of the Son of God; in great Cities there hath ever been more misery than mercy, and more persecution than pity; therefore great Jerusalem was the place of his bitter death and passion, and little Bethlehem was honoured with his birth, as it was prophesied many years before, by the Prophet Micah, Chap. 5, in these words: "And thou Bethlehem Ephrathah are
" little to be among the thousands of Judah, yet out of
" thee shall he come forth unto me, that shall be the Ru-
" ler in Israel, whose goings forth have been from the be-
" ginning, and from everlasting.

" And Heb. 2. : 6. For he in no wise took the Angells
" but the seed of *Abraham* he took.

He took our nature (in the seed of *Abraham*) upon him, the nature of Angells he took not: He came this day to help us, who had most need of a Saviour; he gave to us not onely a dignity which he gave not to Angells, but also he gave himselfe for us, and sure we cannot take a safer or wiser course, than thankfully with all humility to give our selves to him that gave himselfe for us.

My Master gave power to his Church to celebrate and to ordain and command the annuall celebration of his blessed Nativity, I have twelve dayes to attend me, and twelve moneths I do absent my selfe before I come again, the kinde or course entertainment, the courteous or charlish usage to me, doth not, or cannot increase, or diminish my Masters glory; or adde to me, or take from me one minute of time; if men could be as faithfull and charitable as *Abraham*, as humble as *David*, as milde and meek as *Moses*, as zealous as *Elias*, as patient as *Job*, as sollicitous as *Martina*, and as devout as the blessed Virgin *Mary*: those gracious gifts have been, are, and will be a happinesse unspeakable to such as are by supernall grace endowed with them, but the profit of them is onely theirs that have them, for he that is rich in mercy, cannot be enriched by the piety-vertue, or merits of men; so that every Christian may truly say,

Lord, the great love thou bear'st to me is thine,

But all the profit of it's only mine.

So likewise if poore old Christmas day be made welcome, I am not the richer or fatter, if I be ill entertain'd, I will neither be poorer or leaner: Let them make me a feasting or fasting day, all my joy or grief is not of long continuance, I am but a short day, and not far from the shortest day, and therefore their loves are but short to my Master, that will not rejoyce and be glad at the comming of his anniversary Birth day.

The old yeare was before Christ, when misbelieving Jewes and Gentiles lived in the darknesse of ignorant Idolatry under the Law, (or without the Law) but the New yeare came when the Father of Lights sent my Master (the Light of the world) who by the glorious light of his Gospell expelled and dispersed the black clouds and mists of Egyptian blindness, and devillish Idolatry.

Therefore

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Therefore with the old year let us shake off our old faults, (the deeds of darknes) and with the new yeare let us be renewed in our minds, and follow the true light, and amend our manners, & let our hearts be fill'd with praises & thanksgivings, before our bellies be overfill'd with meat.

There were lately some over-curious, hotzealous Brethren, who with a superbian predominance did doe what they could to keep Christmas day out of England; they did in divers places Preach Me for dead in Funerall Sermons, and labour'd tooth and nail to bury me alive in the grave of oblivion; they were of opinions, that from the 24. of December at night, till the 7. of January following, that Plumb-Pottage was meer Pepery, that a Collier of Brawn was an obhomination, that Roast Beef was Antichristian, that Mince-Pies were Reliques of the Whore of Babylon, and a Goose, a Turkey, or a Capon, were marks of the Beast.

In detestation of which superstitious diet, they assum'd to themselves spirituall and temporall jurisdiction, power, and authority to search and plunder Pottage-pots, to ransack and rifle Ovens, and to strip spits stark naked, and triumphantly carry the pillage to be disposed of as they pleased, for the profit and edification of the righteous, and chastisement of the wicked.

As there are many sundry Nations, so are there as many inclinations: the Russian, Polonian, German, Belgian, are excellent in the Art of Drinking, the Spaniard will Wench it, the Italian is revengefull, the French man is for fashions, the Irish man Usquebagh makes him light heel'd, the Welsh mans Cows-boby works (by infusion) to his fingers ends, and translates them into the nature of lime-twigs, and it is said, that a Scot will prove false to his Father, and dissemble with his Brother; but for an English man he is so cleare from any of these Vices, that he is perfectly exquisite and excellently indued with all those noble above said exercises.

I am old and bold to tell the nose wise Brethren of these
critick daies, that my great Master is King of Kings, & Lord
of Lords, who is the ancient of daies, who never had begin-
ning, and never shall have end. And on this day, which
is kept in a thankfull remembrance of his blessed incarna-
tion, 1652 years since, I [Christmas] have not failed to
make my aniversary & yearly progress into Christendom.

When my Master Christ was graciously pleased to ex-
change his unexpressible glory for mans unsupportable
misery, when (in his mercy) he put off the Majesty of his
Godhead, and took upon him our miserable Manhood, lea-
ving his glorious Throne for a Maunger, when he laid by
his immortall honour, and cloathed himselfe with our
shame, to free all true believers from eternall damnation :
Then (on his daies birth) my day began. Then on that
day, and at that time, as the Shepheards were in the field,
they were saluted with an Angel, and a multitude of the
heavenly Host with a most celestially Caroll.

Luk. 2. All glory be to God on the High't,
And on the Earth be Peace.

Good will towards men, 'tis the will of Christ,
Our joyes should never cease.

Thus was my good Master usher'd into the World, and
for his sake, I with my followers (being 12 daies in num-
ber) honest Stephen & true John, with my Innocent Pages,
and all the rest have been welcom'd and joyfully enter-
tained ever since, by all sorts of people that have lov'd or
do love and honour the memory of the birth-day of my
gracious and glorious Lord and Master.

But now of late the case is quite altered, Christ and
Christmas are both alike welcome; and if the Saviour of
Mankind should come personally here amongst us againe,
he were likely (through ignorance, malice, and madnesse)
to be re-crucified: if Christmas may be so bold as to aske
those

those fiery spirited people the same question as my Master might have asked the Jews; for which of my good works that I have done do you stone me?

So I may say to England, what harme have I ever done unto you? I am sure I never perswaded you to be so uncharitable as to cut one anothers throats, and to starve and famish the poore (as you have done continually) and do still ever since you banished me from your territories, and it is to be feared that you will never be quiet, or have a happy Peace amongst you, till you do give me better welcome for my Masters sake; he is the Prince of Peace, and his peace you will never have that do unthankfully despise or neglect to solemnize the day of his most blessed Nativity.

It is a lamentable and too long a story to relate in what a pittifull quandary I and my followers have been in any time these twelve years, when we came into this Country. I was in good hope that so long a misery would have made them glad to bid a merry Christmas welcome: But welcome or not welcome, I am come, and as my coming (a little before day) I heard the Cock crow merrily, which I took for a good Omen, or Preface of a most free and jovial accommodation, which rejoiced me much, for I and my men were as hungry as Hawks, and as cold as Snow-balls; the sable curtains of the night being drawn, I gazed round about to make choice of the best houses, and house-keepers to take up my quarters amongst them; but alas, the comfort that I found was colder then the weather; I saw many stately buildings, but very little smoke from the Chimnies, for most of the owners did carry their Kitchens in Boxes, and the best and dearest part of their Roasts in Pipes; besides there was a great complaint that Mr. and Mr. Plunder had plaid a long game at sweep-stake amongst them, and that they would willingly have ded good cheer for me, but that they are so miserably that they were not able to feed themselves.

This was no good news to me and my company; we had not been used to such uncomfortable breakfasts, which made us all search up and down the chief Cities for better chear, but my especiall mind was to try the curtisie of London, where I entred a fair house which had been an Aldermans, but it was now posselt with a grave Fox-fur'd Monist, whom I found sitting over a few cinders to warm his gony toes, (for no other part of him did need the comfort of a fire,) from head to heel he was fur'd like a Muscovite, and instead of a Bible he had a Bond in his hand, which he poard upon to see if it were forfeit or no; he seldome looked upward, but as it were riveted his eyes to the earth, as if he had been looking for a Mine: his keys of his treasure were hanged at his waste, and his clutches stayes on them, and he no sooner espied me and my Company, but he cried Thieves, Thieves, and reviled his poor starveling servant, saying, thou Villain, hast thou let in thy Rakehells to rob me, and cut my throat.

Then I began to intreat him to be patient, saying, Sir, there are none here that intend to hurt you, if you take any harme, it must be your selfe that must do it to your selfe, and not we. My name is Christmas these gray haired men that are with me, are men of my old acquaintance; they are all poor and true; we are come to dine with you, but if it be not your pleasure to give us entertainment, it is not our purposes to force it.

This old muckworme cast as dogged a look upon me as if I had brought him a privy Seal to borrow money, and at last he opened his mouth and said, thou old saucy intruding fellow, I priethee let me have thy absence, thou comest to do nothing but mischief, to make men waste and so much to entertain thee in twelve or thirteen days of riotous Gluttony and Gurmondizing, that for weeks after they can hardly purchase a good meal of meat;

meat; besides thou art attended and waited on by a cursed crew of Gamesters, Cheaters, Swearers, Roarers, and whimwham Gambolls; me thinkes one of thy age should have left off thy Coltish tricks, and prodigall expences: Dost thou see any one that hath a care to live and thrive in the world, to be so mad as to minde thee and thy Bables, we are grown somewhat wiser in twelve yeares, than our Fathers were in twice eight hundred: There dwells my worshipfull good neighbour (Sir Christopher Pinchgut, and M. Nabal (an ancient Iustice of the *Quorum*) it is neither they or my selfe that had ever come to have any estates, if we had entertained thee, or relieved Beggers: I tell thee if we and a great many more had been as covishly minded as thou wouldst have us to be, we had then been as poore as thou, or any of the rest of the vaggabond beggerly Varlets that are thy hangers on, and so let them hang still, or starve, all's one to me, therefore without any more adoe, avoid my house, I have nothing for thee, neither am I in the giving humour at this time.

I could have answered him with divine Commandments and Precepts, with many humane Histories and Examples concerning good house-keeping, and charitable Hospitality; but every vertue (in this Age of Vice) is between two extremes, (as my Master was between two Thieves) as liberallity is in the middle, but prodigality and covetousnesse are on each side of her, always ready to spoil and devour her.

All true Christians do know, that what reliefe soever is given to the poore, is lent unto my Lord and Master Christ, and he hath, is, and will be bound to see it paid with Heavenly interest; but he is a surety that few Usurers will accept of.

At my departure from this old Father Penny-wise, his

Sonne

Sonne, (M. Pound-Foolish) desired his crabbed Sire to bid me stay and dine with him, at which the miserable Curmudgeon was even half mad with anger, calling his Sonne spend-thrift, and prodigall Jack-an-Apes, saying, that if he had me to dinner, that I with my followers, would take the boldnesse to sup with him, and lodge in his house till Twelfside was past, and that I would draw more Guests to his house then he had a mind to bid welcome, & more Beggers to his gate then he had a mind to relieve.

Thus was poor Christmas used, which made me and my men look blank upon the matter, and without bidding him farewell, I took a going welcome from him, and wandering into the Countrey up and downe from house to house, I found little or small comfort in any; some would only smile upon me, and (because I should not pisse at their doors) they would give me a cup of single, slender, lean, small Beer, or Ale, which had the vertue to cause a man to make an Alphabet of faces, for it would have warmed a mans heart like pangs of death in a frosty morning. And as thinking or remembring former prosperities, doe make adversities seem the more heavy: So I call to minde the vigorous spirit of the Buttry, Nappy. Nut-browne, Berry-browne, Ale Abeleno, whose infusion and inspiration was wont to have such Aleaborate operation to elevate & exhillerate the vitals, to put alementall Raptures and Boethusiasms in the most capitall Perricranion, in such plenitude that the meanest and most illiterate Plow jogger could speedily play the Rhetorician, and speak alequently, as if he were mounted up into the Aleritude. This merry memory (or sad remembrance) of Ale, caused me to ask the reason of this alteration, to which question an honest Smith made this answer.

Alas Father Christmas (quoth he) our high and mighty Ale, that would formerly knock down Hercules, and

up the heels of a Gyant, is lately brook into a deep Consumption, the strength of it being quite gone with a blow which it received from Westminster, and there is a Tetters and Ringworme called Excise, doth make it look thinner then it would otherwise do; before these times every Brewer did keep two strong fellows to carry the Mault, and one weake boy to pump the Water; but now they have shifted or changed hands unluckily, for the poore boy carries the Mault, and the two strong knaves carry the Water.

Indeed (to speake truth) my best and freest welcome with some kind of Countrey Farmers, I will describe one for all the rest in Devonshire and Cornwall, where though both the Armies had been with them, and given them severall visits, insomuch that if the Cavaliers had taken their Horses, the other Party made bold with their Oxen; if the one had their Sheep, the other plaid sweep-stake; so that (according to the Countrey phrase) great Crock and little Chock, all was I go; yet as soon as they spied me, they saluted me with much love and reverend civility. The Good-man, with the Dame of the house, and all the rest of the men were exceeding glad to see me, and with all Countrey curtesie and solemnity, I was had into the parlour, there I was placed at the upper end of the Table, and my company about me, we had good chear and free welcome, and we were merry without Musick.

A, ha, quoth I, this piece of the world is well ordered, our Dinner is better then our Breakfast, this was as Charles mas would have it, here is neither too much cost, nor too little meat; here is no surfeit on the one side, or hunger on the other; they are alwaies the best Feasts where the poor are reliev'd, for the rich can help themselves.

After Dinner we arose from the Boord, and late by the fire, where the Hatch was imbrodered all over with red

Red Apples, piping hot, expecting a boile of Ale for a cooler (which presently was transformed into warm Lambst-wooll:) within an houre after we went to Church, where a good old Minister spoke very Reverendly of my Master Christ, and also he uttered many good speeches concerning Me, exciting and exhorting the people to love and unity one with another, and to extend their charities to the needy and distressed.

After Prayers we returned home, where we discoursed merrily, without either prophaneness or obscenity; supper being ended, we went to Cards, some sung Carrols, and merry Songs (suitable to the times;) then the poor labouring Hinds, and the Maid servants, with the Plow-boys, went nimbly to dancing, the poore toying wretches being all glad of my company, because they had little or no sport at all till I came amongst them; and therefore they leaped and skipped for joy, singing a catch to the Tune of hey,

Let's dance and sing and make good Cheare;

For Christmas comes but once a yeare.

Thus an active Games and Gambols of Hotcockles, stroking the Wild Mare, and the like harmless sports, some part of the tedious night was spent; and early in the morning we took our leaves of them thankfully, and though we had been thirteen dayes well entertained, yet the poor people were very unwilling to let me goe; so I left them quite out of hope to have my company againe for a Twelve-months space, that if I were not banished in my absence, they should have my presence againe the next 25. of December 1633.

*Glory be to God in the Highest, Peace on Earth,
and to Men Good-will.*

FINIS.